



www.PreciousHeart.net/ti

Volume 3 – 2011

**How Does the Doctrine of Eternal Security
Affect Our Pastoral Theology**

Dr. Karia Banks Bunting
Founder, Focused Forward Ministries, Texas, USA
Adjunct Professor of History, Dallas Baptist University, USA¹

Introduction 1
A. Eternal Security in Pastoral Theology.....2
B. 18th and 19th Century American Intellectual History: A Theological Analysis7
C. Toward the Benefit of God and the Culture of Man:
 A Literary Case Study, *Uncle Tom’s Cabin*.....10
Conclusion: Goal of the Minister..... 12
Bibliography..... 13

Introduction

The subway sang. Drums beat a constant rhythm providing a background for the cymbaled screams of air brakes shattering the silence of redundancy. An oboe surged a constant bubbling rhythm eventually embraced by the shrillness of a faint piccolo, a song for the Alamo. Movement stumbles over stationary steel tracks, dynamically resounding echoes of the tympani, invading the ears of blank-faced riders. They do not hear.

Eternal security exists as the tracks on which the minister enables congregants to securely ride from glory to glory, as the Word finds impact both in instruction and praxis. Dynamic and full of the symphonic complexities of biblical theology, resounding with the timbrel and trombone of grace, it sings its’ love song with

¹ See <http://drkaria.com> for Focused Forward Ministries and www.DBU.edu.

mathematical precision and artistic drive, often finding itself transporting blank-faced riders to maturity, even while they sleep.

Indeed, eternal security exists in pastoral theology as a means through which the minister may express the grace of God and provide security and instruction to the people of God, for the specific benefit of the kingdom of God and the culture of man, toward the purpose of the salvation of the sinner and the growth of the saint, in order that God is glorified. This article will discuss the centrality of the doctrine of eternal security to the practice of pastoral theology, present a discussion of the effects of the weakening of such a theological emphasis in the context of American intellectual history, and identify particular emphasis in pastoral theology that find basis in the doctrine of eternal security.

A. Eternal Security in Pastoral Theology

The grace of God may be firmly expressed to the parishioner by the minister by means of the explanation and application of the doctrine of eternal security. In the Pastoral Epistles, I Timothy, II Timothy, and Titus, Paul explains the responsibility of the church and church leadership in this matter.

Particularly, Paul discusses a framework for eternal security in the context of pastoral leadership in I Timothy 1:3, providing justification for his instruction in I Timothy 1:4. The passage reads, “As I urged you when I went to Macedonia – remain in Ephesus that you may charge some that they teach no other doctrine, nor give heed to fables and false and endless genealogies, which cause disputes rather than godly edification which is in faith.”² The doctrines of which Paul speaks have been articulated and practiced together with Timothy throughout the years of his spiritual sonship. In Acts 16:3, when Timothy was chosen and circumcised by Paul he shared in the delivery of “decrees to keep”³. Prior to Paul’s choice to lead Timothy was the disruption in the relationship and work of John Mark as articulated in Acts 15:36-38, a spilt regarding which there is evidence of basis in Paul’s determination to offer of salvation to the gentile

² I Timothy 1:3, KJV.

³ Acts 16:3, KJV.

population.⁴ This offering would clearly be based on the security offered by faith in Christ alone, apart from the works of the law as had been required in Judaic tradition. This infiltration of the Judaic tradition related to the requirements of the law for salvation, or continued salvation, finds frequent mention in the writings of Paul. He speaks in Romans 3:27 of his perspective, “Where is boasting then? It is excluded. By what law? Of works? No, but by the law of faith. Therefore we conclude that a man is justified by faith apart from the deeds of the law. Or is He the God of the Jews only? Is He not also the God of the Gentiles? Yes, of the Gentiles also, since there is one God who will justify the circumcised by faith and the uncircumcised through faith. Do we then make void the law through faith? Certainly not! On the contrary, we establish the law.”⁵ This idea of justification by faith is repeated, among other passages, in I Corinthians 6:11 and Galatians 5:4. Thus, at the initiation of the mutual ministry of Paul and Timothy, there was clarity with regard to Paul’s position regarding eternal security, and the relationship of faith and works. Additionally, there was clearly a mutual expectation that doctrines initially articulated by Paul be communicated to the churches with which he associated himself, either in person or through appointed ministers charged with the pastoral care and leadership of those churches. It is neither unusual nor unexpected, then, that Paul begins his letter to Timothy with an instruction that Timothy should forcefully instruct those teachers under his care to “teach no other doctrine, nor give heed to fables and endless genealogies.”⁶ The warning, interestingly, is based on a practical statement regarding the result of such an action, indeed, that it would “cause disputes rather than godly edification which is in faith”⁷. As a matter of pastoral practice, then, this passage can be allowed to instruct the minister regarding the expectations that can be placed on subordinate pastors and staff – i.e., that no other doctrine be preached. If such communication is allowed, it will undoubtedly produce disputes in the church.

⁴ Richard N. Longenecker, “Acts,” in *The Expositor’s Bible Commentary*, ed. Frank E. Gaebelein, vol. 9 (Grand Rapids: Zondervan, 1981), 417.

⁵ Romans 3:27, NKJV.

⁶ I Timothy 1:3, KJV.

⁷ I Timothy 1:4, KJV.

This idea of firm pastoral leadership is reinforced in Titus 1:8,9 where Paul speaks to Titus regarding leadership selection, specifically that the leader should be “hospitable, a lover of what is good, sober-minded, just, holy, self-controlled, holding fast the faithful word as he has been taught, that he may be able, by sound doctrine, both to exhort and convict those who contradict.”⁸ The phrase, “holding fast the faithful word as he has been taught” indicates a willingness of the leader to submit to the teaching leadership of the primary teacher of the Word. Anyone not willing to do so is biblically disqualified for further consideration for leadership. The source problem of the argumentative hopeful leader is articulated in Titus 3:9-10, “But avoid foolish disputes, genealogies, contentions, and strivings about the law; for they are unprofitable and useless. Reject a divisive an after the first and second admonition, knowing that such a person is warped and sinning, being self-condemned.”⁹

With regard to evangelism, the idea of eternal security can be effectively negated in the context of the salvation of the sinner. I Timothy Chapter 1 verse 8 affirms its’ effectiveness in this regard. It reads, “But we know that the law is good if one uses it lawfully, knowing this: that the law is not made for a righteous person, but for the lawless and insubordinate, for the ungodly and for sinners, for the unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, for fornicators, for sodomites, for kidnappers, for liars, for perjurers, and if there is any other thing that is contrary to sound doctrine, according to the glorious gospel of the blessed God which was committed to my trust.”¹⁰ Jonathan Edwards effectively used the negation of the idea of eternal security in his renown sermon, “Sinners In the Hands of An Angry God”, a sermon the effect of which has reverberated through the ages. Indeed, Edwards attributed the Great Awakening of which he was a part to the theological emphasis on justification by faith alone. He writes in his preface to the published version of the series of sermons that are regarded as having ignited the Valley revival of 1734-35, entitled *Discourses on Various Important Subjects, nearly Concerning the*

⁸ Titus 1:8,9. NKJV.

⁹ Titus 3: 9,10. NKJV.

¹⁰ I Timothy 1:15, NKJV.

Great Affair of the Soul's Eternal Salvation Viz., 1738, “The beginning of the late work of God in this place was so circumstanced that I could not but look upon it as a remarkable testimony of God’s approbation of the doctrine of justification by faith alone.”¹¹ Further, in *Discourses on Various Important Subjects*, Edwards writes,

By the noise that had a little before been raised in this country concerning that doctrine, people here seem to have their minds put into an unusual ruffle....The following discourse of Justification that was preached (though not so fully as it is here printed) at two public lectures seemed to be remarkable blessed...So that this was the doctrine on which this work in its beginning was founded, as it evidently was in the whole progress of it.¹²

According to C.C. Goen in the work of Jonathan Edwards, *The Great Awakening*, he edited, the text for the sermon mentioned above was Romans 4:5, “To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness”.¹³ Prior to his skillful articulation of the danger awaiting the unsaved soul, Edwards personally appropriated the message he was to preach.

Further, according to Goen, the abovementioned sermon stated as its doctrine, “We are justified only by faith in Christ, and not by any manner of virtue or goodness of our own.”¹⁴ Edwards emphasized the inability of man to secure his own salvation, stating,

Not only are our best duties defiled, in being attended with the exercises of sin and corruption, that precede then and follow them, and are intermingled with holy acts; but even the holy acts themselves, and the gracious exercises of the godly, though the act most simply considered is good, yet take the acts in their measure and dimensions, and the manner in which they are exerted, and they are corrupt acts; that is, they are defectively corrupt, or sinfully defective; there is that defect in them that may well be called the corruption of them. That defect is properly sin.¹⁵

Further, as is clear by historical record, intense worship followed the initiation of the revival now termed “The Great Awakening.” Thus we see that the opposition of eternal security and eternal damnation,

¹¹ Jonathan Edwards, Boston, 1738. M reprinted in Jonathan Edwards, *The Great Awakening*, C.C. Goen, ed., (Yale University Press: New Haven, 1972), 146.

¹² Jonathan Edwards, *Discourses on Various Important Subjects*, ii.

¹³ Romans 4:5, KJV.

¹⁴ Jonathan Edwards, Boston, 1738. M. reprinted in Jonathan Edwards, *The Great Awakening*, C.C. Goen, ed., (Yale University Press: New Haven, 1972), 146.

¹⁵ *Discourses on Various Important Subjects*, 90.

finding biblical basis in Paul’s work and historical basis in The Great Awakening, encourages ministers to seriously consider sincere articulation of the benefits of eternal security, and the insecurity of the unrepentant heart.

With relationship to Pauline emphasis related to belief and eternal life, Paul clearly connects mere belief to everlasting life. Paul states in I Timothy 1:16, “However, for this reason I obtained mercy, that in me first Jesus Christ might show all longsuffering, as a pattern to those who are going to believe on Him for everlasting life.”¹⁶ This enlightenment regarding belief as the prerequisite for eternal life is not directed only at Timothy, but to the church as well. The last verse in I Timothy, “Grace be with you”, indicates that this epistle was not only intended for Timothy himself, but for the church of which he was pastor. The word translated *you* in the text is plural, an indication that this letter could be appropriately presented to the entire congregation.

Paul echoes the sentiments expressed in I Timothy in the books of II Timothy and Titus. In II Timothy 1:8-9, Paul identifies that God “has saved us”, an indication of secure salvation. Paul continues his discussion by saying, “Not according not our works, but according to His own purpose and grace which was given to us in Christ Jesus before time began, but has now been revealed by the appearing of our Savior Jesus Christ, who has abolished death and brought life and immortality to light through the gospel”.¹⁷ Paul pointedly presents to the preacher the foundation for the security of his calling, and the foundational truth of his protection and motivation. Specifically, the preacher is first saved by the grace of God. Second, the One who saved the preacher is the One who called the preacher into a holy calling. Thirdly, the preacher was not called according to his works, but according to God’s purpose and grace. Finally, the preacher was called before time began, even though the truth of the calling may be just being revealed. This biblical clarification healthily eliminates the tremendous sensations of insecurity and unworthiness that find basis in life experiences for which the preacher has dutifully repented.

¹⁶ I Timothy 1:16, NKJV, *NKJV Study Bible*, Earl D. Radmacher, Th.D., General Editor, Ronald B. Allen, Th.D., Old Testament Editor, H. Wayne House, Th.D., J.D. New Testament Editor (Nashville: Thomas Nelson, 1997).

¹⁷ II Timothy , 1:8-9, KJV.

Yesterday's sin is forgiven, and today's preacher can boldly declare the words which God places in the mouth for His glory, in fulfillment of His purposes, in His time.

The preacher can also comfort the sick and bereaved by application of the principle of grace applied to the departed or ill based on the next part of vs. 9, "who has abolished death and brought life and immortality to light through the gospel."¹⁸ The expression of the reality of immortality for those who have confessed Christ provides great comfort to those who wish their loved one had lived a life that would find worthiness at the bema seat. Paul concludes the passage appropriately, "for I know whom I have believed and am persuaded that He is able to keep what I have committed to him until that Day."¹⁹ Thus the doctrine of eternal security is central to the practice of pastoral theology.

B. 18th and 19th Century American Intellectual History: A Theological Analysis

Richard Niebuhr in his work, *The Kingdom of God in America* represented American religion as an institution in which "A God without wrath brought man without sin into a kingdom without judgment through the ministrations of a Christ without a cross."²⁰ Niebuhr's concern finds reflection in the work of Ann Douglass in *Feminization of American Culture*. In this work she argues that clerical disestablishment in the 1800's set American clergy on a path of financial desperation and social disrespect. She argues that the post-disestablishment ministerial profession became associated primarily with the feminine gender, lost its powerful public declaration of doctrine based on a need to appease its' female congregants and supporters, finally using sentimental novels and entertaining, sensational tracts to communicate in a placid manner the truth of the gospel, resulting in doctrinal and cultural marginalization. Douglass does not argue against the idea of femininity, affirming the critical work of women both in the church and in cultural reform initiatives like the Hull House, the establishment of the Hartford Seminary, and the Temperance movement. She simply argues that

¹⁸ II Timothy, 1:9, KJV.

¹⁹ II Timothy 1:12, NKJV.

²⁰ H. Richard Niebuhr, *The Kingdom of God in America* (New York, 1937), 193.

the ministerial population lost its' strong voice of conviction and doctrinal surety, merging it instead with the voice of the women both in and outside the churches who were exercising the praxis of social conversion.

One is forced to acknowledge that Douglass analysis appears to be focused on the Northeastern expressions of religion, primarily on the actions of the Metaphysical Club, the abandonment of traditional doctrine by Channing and the establishment and promotion of the of the Unitarian Church, and the infiltration of the transcendentalist into the realm of religion, as reflected by Emerson in his *Divinity School Address*. She neglects the strong, vigorous preaching that was occurring in tents and on the side roads of farmlands conducted by itinerate Methodist and Baptist preachers. For that matter, the great preacher Lyman Beecher had “hooked his chariots” to the pure and sincere doctrines of the faith, and having not fared well among the highbrow northeastern sector of the religious population, delivered his fiery sermons elsewhere with great result. It must be strongly noted, however, that the doctrine he preached was Calvinistic, and that with utmost conviction and will.

Douglass articulates her ideas related to the atonement and the issue of eternal security in relationship to the northeastern religious expressions in her chapter *The Loss of Theology: From Dogma to Fiction*, and in particular the section labeled *Atonement: The Descent of God*. She writes,

Certainly the forces of sentimentalism would alter the doctrinal beliefs of liberal Protestants, and in dramatic ways. New England Calvinism had long centered itself on the concept of the Atonement.

She continues,

The idea of the Atonement which gradually came to replace the Edwardsean or “New Divinity” theory among liberal Protestant ministers and theologians in the early and mid-nineteenth century represented a shift from this basically paternal (or gubernatorial) and authoritarian view to a fundamentally maternal and affective one. God is no longer expressing hatred of sin in his sacrifice of his son but love of man; he ceases to govern by the direct imposition of his will and begins to sway by the influence of example. In certain ways, the change was, and is, obviously a welcome one. Yet the difficulty for modern thinkers in this newer, “softer” theory is not that it opposes the older, male-dominated concept of the Atonement, but rather that its opposition is incomplete and finally unimaginative; patriarchy is denied, but truly matriarchal values are not espoused. Strength, as essential to genuinely feminine as to genuinely

masculine social and intellectual structures is absent; weakness itself, no matter how unintentionally, is finally extolled. This shift in the doctrine of the Atonement was already under way in various forms in the eighteenth century within the liberal wing of the Calvinist clergy, but it surfaced dramatically and decisively in the next century with the Universalist attack on the Atonement in 1807 by Hosea Ballou (1771-1852), the Unitarian assault begun by Channing in 1819 and consummated by Noah Worcester (1758-1837) in 1830, and the Congregationalist redefinition of the doctrine under the skillful command of Horace Bushnell in 1866.²¹

This new theological emphasis, in Douglass' view replaced a Calvinist tradition in which,

The terror and the thrill of obeying, partially identifying with, even being punished by such a mighty being must have been enormous. Furthermore, Bellamy's claim that he was presenting the "plain facts" was a potent one: Calvinism, resting on its stern ideas of the Atonement, squarely faced the presence of evil, of sin, of injustice in life. In the Calvinist view, things are inevitably one way and not another. Consequences are to be respected. All men suffer from Adam's sins surely as a child singed by the fire is burned.²²

If there is no atonement, there is no need for an external source of salvation. If there is no external source of salvation, there is no eternal security. This movement away from traditional understandings of faith in the New England area undermined the whole of theological expression. Eventually the ministers engaged in this weakened faith became culturally impotent, yielding their strength to the academy.

What this means to the current minister is that, although there is a relationship between eternal security and pastoral theology, it is most necessary to develop a context for the utilization of this perspective in pastoral theology by engaging in the effective and vigorous promotion and defense of the whole body of doctrine on which traditional understandings of Christianity lie. Should the whole house of theology burn down, the furniture in the house will most certainly be destroyed.

²¹ Ann Douglass, *Feminization of American Culture* (NY: Farrar, Straus and Giroux, 1977), 124.

²² *Ibid.*, 124.

**C. Toward the Benefit of God and the Culture of Man: A
Literary Case Study, *Uncle Tom's Cabin***

This picture of Christian sentimentalism in the 1700's finds expression in Victorian literature, and in particular the picture of Christianity in *Uncle Tom's Cabin*. Although there is a clear picture of Christ in the sacrificial behavior and salvific language of Uncle Tom, readers have consistently seen an image of that Christ in the character Little Eva. In fact, the title of chapter 25, in reference to Eva, is titled "The Little Evangelist." In this chapter, little Eva, a sickly child, serves as an example of sentimentalized Christianity. When talking with a slave whom she perceived to have misbehaved, Eva exclaims

'O, Topsy, poor child, I love you' said Eva, with a sudden burst of feeling and laying her little thin, white hands on Topsy's shoulder. 'I love you, because you haven't had any father, or mother, or friends; - because you've been a poor, abused child! I love you, and I want you to be good!'" The scolded child's response is recorded, "The round, keen eyes of the black child were over-cast with tears; --large, bright drops rolled heavily down, one by one, and fell on the little white hand... She laid her head down between her knees, and wept and sobbed, - while the beautiful child, bending over her, looked like the picture of some bright angel stooping to reclaim a sinner."²³

The picture lacks the idea of eternal security. Little Eva proceeds,

'Poor Topsy!', said Eva, 'don't you know that Jesus loves us all alike? He is just as willing to love you as me. He loves you just as I do, --only more, because he is better. He will help you to be good; and you can go to heaven at last, and be an angel forever, just as much as if you were white. Only think of it, Topsy! - you can be one of those spirits bright, Uncle Tom sings about.' 'O, dear Miss Eva, dear Miss Eva!' said the child; 'I will try, I will try; I never did care nothin' about it before.'²⁴

In contrast to the sentimental expression of exemplified Christianity presented by Little Eva, the picture of Jesus Christ is more theologically represented in the character of Uncle Tom. Anticipating a whipping for not providing information, he prepared himself,

Tom heard the message with a forewarning heart; for he knew all the plan of the fugitive's escape, and the deadly character of the man he had to deal with. He felt strong in God to meet death, rather than betray the helpless. He sat his

²³ Harriet Beecher Stowe, *Uncle Tom's Cabin* (Williston: Ashgate Publishing, 2007), 187.

²⁴ *Ibid.*, 127.

basket down by the row, and looking up, said, “Into thy hands I commend my spirit! Thou hast redeemed me, O Lord God of truth!”, and then quietly yielded himself to the rough, brutal grasp with which Quimbo seized him.²⁵

Another scene displays the overseer questioning Tom, during which time Tom answers not a word. At the end of his whipping, the text of Beecher’s work reads “Tom opened his eyes, and looked upon his master. ‘Ye poor miserable critter, there ain’t no more you can do! I forgive ye, with all my soul!: and he fainted entirely away.”²⁶

Tom’s firm and strong idea of eternal security, quite the opposite of the softer, sentimental expression of faith articulated by Eva, is articulated in the chapter entitled “Cassey”, and presented in an environment of extreme punishment. The character entitled Legree is preparing to whip him, and the beating will almost kill him. The whipping has religious overtones:

Wee, here’s a pious dog, at last, let down among us sinners! – a saint, a gentleman, and no less, to talk to us sinners about our sins! Powerful holy critter, he must be! Here, you rascal, you make believe to be so pious, -- didn’t you never hear, out of yer Bible, servants, obey yer masters’? An’t I yer master? Didn’t I pay down twelve hundred dollars, cash for all there is inside yer old cussed black shell? An’t yer nine, now body and soul?’ he said, giving Tom a violent kick with his heavy book; ‘tell me!’

‘In the very depth of physical suffering, bowed by brutal oppression, this question shot a gleam of joy and triumph through Tom’s soul. He suddenly stretched himself up, and, looking earnestly to heaven, while the tears and blood that flowed down his face mingled, he exclaimed,

“No! no! no! my soul an’t yours, Mas’r! You haven’t bought it, -- ye can’t buy it! It’s been bought and paid for, by one that is able to keep it; ---- no matter, no matter, you can’t harm me!”

‘I can’t!’ said Legree, with a sneer; ‘we’ll see, we’ll see! Here, Sambo, Quimbo, give this dog such a breakin’ in as he won’t get over, this month!’²⁷

Thus we see two ideas related to eternal security expressed in the text of this work, one emphasizing loving sentimentalism, and lacking a perspective reflecting eternal security, and the second emphasizing praxis, suffering, theology, and atonement, accepting the idea of eternal security.

²⁵ Ibid., 285.

²⁶ Ibid., 285.

²⁷ Ibid., 509.

Interestingly, in *Uncle Tom's Cabin* the ministers blend in with the culture, and although opinions may be expressed in a conciliatory manner, excepting the Quaker population, those opinions have little pragmatic bearing on the sins of America. Providing an affirming echo of cultural sin allowed church membership to thrive in the midst of such sin, but reduced the independent effectiveness of the minister in the culture. In the midst of such an absence, the people created a God after their own heart, including doctrines that accommodated their thinking.

Little Eva epitomizes the idea of genuine Victorian Christianity as perceived by the populous, including ideas about praxis. During the scene of her death, Little Eva addresses her beloved and dear father urging him toward sincere Christianity, including the provision of freedom for his slaves. He accomplished neither.

What is remarkable about even this treatise is the variant views of Christianity and praxis between the slave master and the slave.

What, then, does this picture of pastoral ministry in literature say about the profession of pastoral ministry? First, it confirms the lack of influence of the pastor in the daily lives of the parishioners should the independent prophetic voice be neutralized by the desire for cultural acceptance. In this absence, the characters in the drama of life make up their own ideas related to issues of doctrine. Indeed, what this means for today's minister is that strength of doctrinal declaration paves the way for ministerial respect and progress. Stated clearly, the loss of the centrality of the preacher and the church to the lives of the parishioners is can be expected during times of theological weakness and cultural indulgence, and will result in a loss of the centrality of proper understandings of salvation, eternal security, and praxis.

Conclusion: Goal of the Minister

The outcome of pastoral theology related to the issue of eternal security is outlined in I Timothy 1:5. Here Paul states, "The purpose of my instruction is that all believers would be filled with love that comes from a pure heart, a clear conscience, and genuine faith."²⁸

The doctrines of the faith must provide a firm and solid footing for all matters of practice. Indeed, the faithful practice of parishioners

²⁸ I Timothy 1:5, KJV.

and their growth in Christ must present itself as the goal of the minister. An evaluation of whether the teaching of doctrine is effective is the determination as to whether the parishioners are increasing in love, whether they are exercising that love out of a pure heart, whether repentance has been taught so that the parishioners are functioning with a clear conscience and whether the faith they are exercising is biblically genuine or based on false cultural norms. This evaluation must be applied to every work of the minister, so that what is produced in congregants is pleasing to the Lord. The academy must certainly teach theology in all its concerns, yet the field of pastoral theology finds significance to the growth of the body as through this emphasis communicators learn to be pastors, and theology takes bodily form in the love expressed through the minister of the gospel.

The doctrine of eternal security undergirds the very impetus of the communication and practice of the gospel. It allows the preacher/pastor to execute responsibilities with skill and ease, secure in the personal knowledge that one's sins are forgiven and calling secure, allowing the minister to effectively communicate and express this truth to parishioners in word and deed.

Bibliography

- Douglass, Ann. *Feminization of American Culture*, New York: Farrar, Straus and Giroux, 1977.
- Edwards, Jonathan, Boston, 1738. M reprinted in Jonathan Edwards, *The Great Awakening*, C.C. Goen, ed., Yale University Press: New Haven. 1972.
- Edwards, Jonathan, *Discourses on Various Important Subjects*.
- Longenecker, Richard N., "Acts," in *The Expositor's Bible Commentary*, ed. Frank E. Gaebelin, vol. 9 (Grand Rapids: Zondervan, 1981).
- NKJV Study Bible*, Earl D. Radmacher, Th.D., General Editor, Ronald B. Allen, Th.D., Old Testament Editor, H. Wayne House, Th.D., J.D. New Testament Editor, Nashville: Thomas Nelson. 1997.
- Niebuhr, H. Richard. *The Kingdom of God in America*, New York, 1938.
- Stowe, Harriet Beecher. *Uncle Tom's Cabin*, Williston: Ashgate Publishing, 2007.



www.PreciousHeart.net/ti